834 nights" kanaro?etẽndige (b1); inversely, nights without moon are
842 particularly approved, as well as rainy periods. In 1938 the rains
834 were late, and the first shower came in September after six months of
[833] total drought. The event, so long awaited, was immediately celebrated by B1, who did not even wait for night to have sexual relations with his youngest wife b2. However, day-time relations are rare, and the act was carried out more ostensibly than usual, behind the thin palms of a shelter. Immediately afterwards B1 supplied a spontaneous commentary on meteorological prohibitions. Sexual relations are also, at least theoretically, forbidden between husband and wife
[856] [65] from the birth of the child to the time when he can walk. This event is hurried along by rubbing his legs with the juice of a non-identified plant (touri?iri, c) "so that he will walk quickly, so that another can be made" (1); but, by "another," is understood, un-

[71] 1. The same custom existed among the ancient Tupi. Cf. Cardim, Tratado da terra et da gente do Brasil, new ed., Rio-de-Janeiro, 1925, p. 170.

doubtedly sexual intercourse rather than their result, rarely welcome:
● [847] the Nambikwara women often have recourse to abortion, and they are familiar with a great number of plants and roots for that use. We were not able to obtain a specimen.

831 The attitude of the Nambikwara toward things pertaining to
832 love can be summed up in their formula tamĩndige mõndage, translated literally, if not elegantly: "To make love is good." We have already mentioned the erotic atmosphere which fills daily life. Love affairs hold the interest and curiosity of the Indians to the highest degree. They are eager for conversation on these subjects, and the remarks exchanged in the camp are filled with allusions and hidden
[833] meanings. However, sexual relations are rare, and the prohibitions which limit them explain this state of affairs only partially. The thing truly responsible seems rather to be indigenous temperament.
[47] In the course of the amorous games to which couples give themselves over so willingly and so publicly, and which are often very far advanced, we have never been able to note the beginning of an erection. The pleasure looked for seems to be less of the physical order
833 than playful and sentimental. Sexual relations usually take place at night, and often not far from the fires of the camp. More often the couple draws back about a hundred meters into the neighboring bush. This departure is noted immediately, and gives rise to the most

833 lively jubilation. Comments are exchanged, jokes made, and even the young children share in the excitement whose motive they are well acquainted with. Sometimes even a small group of men, young women and children, take off in pursuit of the couple and watch the details of the operation through the branches, whispering among themselves and muffling their laughter. The principal actors do not appreciate these goings on at all. However, it is better to take part in them as well as to suffer the taunts and mockeries which greet their return to camp. It also happens that a second couple follows the example of the first and seeks, in their turn, the solitude of the bush. The Indians know and use two positions for coitus. We were not able to find out if they are practiced indiscriminately or if the choice depends on a rule. Whatever the case, besides the posterior position (toãtelosu, a1; inkɔlékenore, b1—to copulate from the rear) so frequent in South America, another position (uataʔãdige, b1) can be described as follows: the woman on her back, the man facing her, the right leg only between the legs of the woman and the left leg outside, so that the two superimposed bodies give the general form of an X.

[66] PARENTS AND CHILDREN

593 163 847 The Nambikwara have few children. Couples without children are not rare, one or two children seem to be a normal number, and it is exceptional to find more than three in a household. Sexual prohibitions and the economic conditions on which they are based which also give rise to abortions, explain this situation. Apparently also Nambikwara formerly had the custom of beating to death the children whose mothers died during childbirth. According to the informants, this practice has been abandoned today.

853 855 The mother gives the breast lying on her side with the child pressed against her. These feedings have no fixed time. The child nurses when he wishes and as much as he wishes. Weaning takes place towards the end of the first year, but up to the age of two or three the infant returns from time to time to the maternal breast.

[514] When a child eliminates at the camp site or inside the hut, the father or mother carefully buries the excrement by digging a small hole which is quickly filled with dry sand. A great deal of care is taken to prevent the children from soiling the camp site and the objects placed near them:

619 which cause sickness, they have given the magical herbs whose smoke blinds the dangerous *anánes*, and the techniques which will drive away the storms. Thus the shaman operating on a symbolic level continues the struggle for survival which has been defined for the Nambicuara by the nature of their adjustment to their physical environment and their relationships to one another.

THE LIFE CYCLE

BIRTH

833 The Nambicuara recognize sexual intercourse
[842] (*wisrúenditsu*) as the cause of pregnancy (*halá-jitsu*). This act takes place in the woods while the husband and wife are out hunting or collecting, for it is considered improper to have sexual intercourse in public, even at night around the common camp fire. If a shaman should see a couple in
756 sexual embrace while practicing his rites it would
833 spoil his power. Although shamans use a special hut when calling their *anánes* there is always a chance that they may see a couple in the sexual act, so every effort must be made to avoid this
[834] danger. Shamans themselves abstain from sexual intercourse for 2 or 3 days before getting in contact with the spirits.

843 There appear to be no food taboos surrounding pregnancy among the Wakítsu. The husband continues hunting and collecting as usual, but he must avoid working too hard in the field for
[847] fear of causing his wife to abort. Women do not practice abortion, and the Nambicuara did not mention any medicines used for this purpose.
[832] Honey is considered conducive to sexual vigor and
[842 is used by young couples. Childless marriages
584 are attributed to sterility in women, and a man may abandon his wife for this reason.

844 Birth takes place in the house, or in the camp if the family is out hunting. Just before expecting
[824] the birth of a child the expectant mother drinks the juice of certain herbs which are believed to facilitate birth. The husband and two older women assist in the delivery. The woman kneels on the ground and is supported by her husband. The umbilical cord is tied with a certain vine and then cut with a bamboo sliver. Among the Kitánrhu it is bitten off by one of the midwives. The placenta is buried at the place of birth and when the umbilical cord dries and falls off, it, too,

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844 is buried in the camp. The child is bathed, and tiny washers made of tucum nut hull are placed [304] on its ear lobes. The washer or ring is cut on an angle so that the two points eventually press through the lobe creating a hole. As the child grows, new washers are added. After a few weeks [551] the child is given a beaded necklace, but it is not named, being known only as the child of so-and-so until puberty, when it receives a name. The Wakítisu appear to have no avoidances following the birth of a child, although the Kitánrhu are [845] said to practice a modified form of couvade. Twins are accepted with satisfaction. Illegitimate [848] children are likewise accepted and are cared for by the girl's parents until she marries. No stigma appears to be attached to an unmarried mother; however, this attitude may be a recent develop- [845] ment. Crippled or malformed babies are not [847] killed, but usually die shortly after birth.

853 Children are nursed until they are 2 or 3 years old or until another child is born. Women in the band assist one another in nursing and taking care of the infants. If a woman should have two small infants, another woman who has lost her 854 child will nurse one of them. Small children are carried on the hip of the mother, sitting on a strap which passes over the opposite shoulder of the mother. This strap which is made from embira bark or woven cotton is about 4 inches in width. Women evidently are accustomed to carrying heavy loads, for on many occasions the tiny women were observed carrying not only their child but also a huge burden basket full of fire-wood. When the child gets a few teeth it begins to chew on a piece of broiled meat. One morning while Kaoro and I were debating what to do with a rat which we had caught in a box trap the night before, neither of us having the courage to put our hand in the box, one of the missionaries suggested we give it to the Nambicuara. Kaoro then carried the box over to Julio's camp and gave it to one of his wives. Without any hesitation 853 the woman put her hand in the box, pulled out 252 the rat, banged its head on the box, and threw it on the coals of her fire. After the hair had been partially singed off she pulled it out, cut off its tail with her thumb nail, and gave it to her cowife's baby, who began sucking on it as if it had been a piece of candy. Then with her thumb